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MONTREAL, NOVEMBER 19, 1918.

"GET THE STUDENTS HOME"

The following editorial from the pages of the last number of the "Financial Times," Montreal, expresses what is possibly the thought of many:

The shortage of trained young men, educated for the technical arts and the professions, is going to be very severe in this country for several years. The restoration of the normal supply can be hastened by one year if the Government and the Universities get together to arrange for the immediate return of all men now at the front who have taken the first year of a course in a university or technical college and who have been debarred from continuing by their military duties. With proper special provision, these men could, with few exceptions, be put through the work of the calendar year 1918-19 in the months that would remain if they were immediately brought back to Canada; they could commence their classes immediately upon arrival, and the Christmas and Easter vacations could be shortened and possibly the May or June examinations deferred for a month or so.

We put this suggestion upon the ground of national need alone, although there is another powerful reason for it in the debt which the country owes to these young men themselves. They have given up—the great majority of them voluntarily—the most valuable period of their lives, the period in which they should have been qualifying themselves for their whole future career. It is surely the duty of their country to see to it that their sacrifices are made as brief as possible.

Selective demobilization seems to be about as important, in many ways, as selective conscription. There are plenty of Canadians who in their own interests and that of the country should be left in the field as long as there is any need for an army or any difficulty in getting them back. But there are others who should be brought back at the first possible moment, and the professional men and technical men of the future are certainly in this latter class.

DON'T GET DISHEARTENED.

With the re-opening of the college, and the end of the long enforced holiday there is sure to arise a good deal of confusion and some misgivings in the minds of the students. The loose ends of lecture courses which were barely begun before the epidemic have to be picked up, and the announcement of the necessary curtailing of the number of lectures delivered will necessitate some rearrangement of study time-tables. Christmas, which to most of the men seemed to mark a sort of mid-term breathing-space, is already close upon us, and practically nothing has been accomplished.

Under these circumstances, many of us are liable to become depressed and to imagine that the completion of their work in time for the examinations will be impossible. We must, however, remember that no good can be done by complaining. The epidemic, which is the one and only cause for the existing state of affairs, was the fault of no one in particular, and of all silly actions the silliest, to us, is a frantic outcry against "fate" as the cause of public or private misfortune.

If we all put our shoulders to the wheel and if professors and students show a spirit of sympathetic co-operation, there is no reason why a couple of weeks' shortening of our courses should prove such a disaster to us. The criticism has often been made, by members of the staff and undergraduates alike, that we at McGill have too many lectures and too little chance for private reading.

Here is our chance to cut down the time allotted to amusement by a small fraction and put in a little more intelligent work. If one-half the time that is utterly wasted by students, in lounging about the corridors of the various college buildings waiting for a lecture to begin, or in sitting in the billiardroom gazing at others handling the cues without taking part themselves,—if one-half of this time were applied to the work to be got through this year, there would be a standard of scholarship attained in the spring which would, we are convinced, startle our professors.

REGISTRATION FIGURES ARE GIVEN OUT.			
(Continued from Page 1.)			
5th Year—Men .. 20 .. 20	20	20	
Women .. 33 .. 33	33	33	
SCHOOL OF COMMERCE			
1st Year .. 14 .. 15	14	15	
2nd Year .. 7 .. 7	7	7	
LAW.			
1st Year .. 25 .. 25	25	25	
2nd Year .. 9 .. 11	9	11	

English Poor Law AND ITS ECONOMIC EFFECTS

Prior to 1864.

Preface.

To the student of "social conditions" and every thoughtful person to-day must to a certain extent be such, a cursory consideration of the evolutionary progress of English social reform is necessary to a full appreciation of modern problems and efforts towards their solution. A comparative study of early methods and institutions concerned with the betterment of society and the remedying of existing social conditions reveals the fact that after all the fundamental problems of two centuries past are those which vitally concern us and defy solution to-day.

Poverty, the social bane of every previous age, is no less a formidable obstacle in the path of the modern reformer. The unequal distribution of wealth, involving as it does social discontent, immorality and the exploitation of the weak by the powerful is still a problem which defiantly flaunts in the face of the reformer.

This article, without any pretence at exhaustively entering into details, aims to touch briefly upon the historical landmarks of public relief of the poor prior to the passing of the Poor Law Amendment Act of 1834 which opened up a new era. It can not be said that anything herein set down is other than that which is more or less minutely and exhaustively described in hundreds of books upon the subject of poor relief. Nor is this essay the result of any particularly extensive investigation but rather a grouping of the opinions of a number of eminent authorities and a brief reference to outstanding features which are typical of the period dealt with—more or less of a synopsis presenting very little in the nature of personal attempt on the part of the author at embellishment.

The most noteworthy of the authorities which are quoted or to whom reference is made are,

Thomas Mackay—"Public Relief of the Poor."

Sir S. G. Nichol—"History of the English Poor Law."

Spencer Walpole—"History of England."

Malthus—"Essay on Population."

Ricardo—"Principles of Political Economy."

Introduction.

The modern English Poor Law is the result of a long series of legislative—a very gradual and somewhat irregular evolution—first definitely taking root during the Feudal Period. No particular act or single body of legal enactment can be pointed to as independently and absolutely establishing even one branch of the English system of poor law as it now exists. A long series of supposedly general acts, amendments and local acts have eventually come to constitute the modern English Poor Law. And yet despite many years of effort in this connection the problem of alleviating misery and remedying the cause of destitution continues to defy solution.

It is the purpose of this article merely to furnish a brief sketch of social and economic conditions in relation to the Poor Law legislation during the early part of the nineteenth century prior to the passing of the Poor Law Amendment Act of 1834. A minute and detailed consideration of each and every minor act and amendment will not be within the scope of this essay, but an endeavour will be made to follow in outline the main currents of social reform as represented by the more general specimens of Poor Law legislation of the period.

A preliminary historical review will obviously be essential to a comprehensive study of the nineteenth century conditions and reforms. To this end therefore we will trace the English poor law from its more distant source in the Feudal regime leaving at present out of account the more or less vague and indistinct tendencies towards poor relief prior to that period.

Feudal System.

The Manorial and Feudal courts incidentally exercised powers of relief which were represented chiefly by the endowment of a certain organization of labour based on the absorption of the labourer to the soil. At a very

early date also the charitable duties of the community came to be directed by the church and a portion of the parish tithes were devoted to the relief of the poor. Eventually the feudal division of England into manors became the basis of the parish which ever since the days of Elizabeth has been the English poor law unit of administration. Thus there grew up two concurrent jurisdictions within the same area; first, the manorial courts, suppressing vagrancy and enforcing feudal servitude, and second, the ecclesiastical jurisdiction administering charitable funds.

Though in the first place these charitable funds represented merely a portion of the tithes required from each man, the funds thus secured soon proved to be inadequate and voluntary subscriptions were invited. In the course of time the curates demanded offerings for the administering of relief to the poor. Such a system, however, also proved inadequate and the justices thereupon authorized the ecclesiastical authorities to assess for the poor rate and to enforce payment.

Act of Elizabeth, 1601.

The first universal Poor Law was passed just prior to the close of Elizabeth's reign in 1601—the great consolidating statute of 43 Elizabeth, c. 2. By it a more or less uniform system of poor law administration was established. Under its terms overseers were appointed who, in conjunction with the church wardens, became the authorities for the administering of relief to the poverty stricken. Side by side with this new system—the benevolent side of the poor law—still existed the gradually disintegrating system of labour regulation representative of the feudal labour organization.

Early poor law—prior to Elizabeth—was directed to revising and enforcing the expiring feudal laws, such as the repression of vagrants, the compelling of wanderers to return to their places of origin or attachment, and the monopoly of trade guilds. The regulations of the pre-Elizabethan period were essentially exclusive of the migrant peasant. With the passing of the feudal regime, however, a general commutation of labour services for money rents came to be adopted—a proof that servile labour was becoming inconvenient and unprofitable. It was no longer the object of the landlord to have fugitive serfs brought back, and hence the question now arose as to where and by whom the emancipated but destitute serf was to be relieved. To decide this controversial point Acts of Settlement were passed regulating the conditions of acquiring settlements and of the removal of poor persons from parishes in which they had no legal settlement. By an early act of this type—Richard II. c. 7—the poor were directed to abide in the cities and towns where they then were. A later measure by James I. directed them to go to the place where they last dwelt by the space of one year and, should that place be unknown, to the place of their birth. Finally an Act 13 and 14 Charles II. c. 12 stated that the place of a person's settlement was to be where he last dwelt for a space of forty days. The principle underlying these laws was that the destitute were to be relieved at the place of their settlement and in order that this might be conveniently carried out it was deemed necessary that they should be prevented from departing from their locality of origin. The result was, in reality, that the labouring classes were formally and legally condemned to a complete absorption to the soil as had characterized the feudal period.

Further Legislation.

As we noted above, the last years of Elizabeth's reign witnessed a consolidation by statute (43 Eliz. c. 2) of a frontal attack on destitution and poverty. The temper of the time—the close of the 16th century—was decidedly philanthropic. During the last few years of the century a number of poor law bills, among which was the Charitable Uses Bill, were referred to a committee which was eventually responsible for the final shaping of the poor law statute 43 Elizabeth c. 2, and the statute of Charitable Uses (43 Eliz. c. 4) passed in 1601.

In passing through the legislature the old poor law legislation was obsolete and that the time had arrived for a reformation in the administration of relief. To this end therefore the old repressive police regulation of the poor and the now stream of benevolent relief, provided by the Elizabethan law, were later amalgamated by the act of 13 and 14 Charles II. c. 12. Under this measure the so-called Laws of Settlement were formally and finally grafted onto the old feudal conception of settlement.

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The Act 43 Elizabeth c. 2, as Sir S. G. Nichol says—"The great turning point of our poor law legislation,—is still the foundation and text-book of English Poor Law." It was chiefly concerned with directing the administration of relief by Justices of the Peace and church wardens, thus establishing the union between civil and ecclesiastical jurisdiction. All persons and property are under its terms rated for poor relief.

Deficiencies of Elizabethan Law. Although the Elizabethan Law provided for much improvement in poor law administration, still, as we will see later, due to the neglect of its administrators to adhere strictly to its terms regarding the "settling to work of those who use no trade" and their failure to distinguish between destitution deserving of relief and that which was due to mere indolence, it failed to accomplish the purpose for which it was designed. The act never worked smoothly. It had come into full operation by the time of the passing of the Settlement Act in 1662, but difficulties soon began to arise regarding the manner in which relief was being administered. The overseers proved to be corrupt and, as an evidence of the unworkability of the act as a general law, every considerable centre of population passed local remedial acts. There were innumerable attempts made towards remedying conditions locally but no general legislation was passed. In the meantime the pressure of the poverty stricken on the poor rates tended to increase rapidly with occasional interruption and the legislative attempts to control it were attended with very little success.

From the point of view of the poor man a great disability had been imposed on him—that of being confined to his place of settlement and open to the liability of being sent back if he migrated to a place where there was better "stock." Referring to the gross injustice of this law Adam Smith declared there was no labouring man of the Middle Ages in England who had not been grievously injured by its repressive requirements. An Act, 35 Geo. III. c. 101 (1795), to be followed by amending acts almost down to the middle of the nineteenth century modified to some extent the original repressiveness of the Act of Settlement by enacting that no man could be "removed" until he became chargeable. Nevertheless, owing to the idea, which the poor had been, by the application of the Act of Settlement, led to adopt, namely, that as long as they remained in their parish the overseer was bound to supply their wants, it was years before anything in the shape of mobile labour was restored. The confinement of the population to the parish continued. All initiative and sense of responsibility had been destroyed. There existed no inducement to be a good labourer since if a man's labour did not earn him, in the form of wages, sufficient to sustain him the poor law authorities made up the discrepancy. The less the workman earned the greater was his gratuity.

(To be Continued.)

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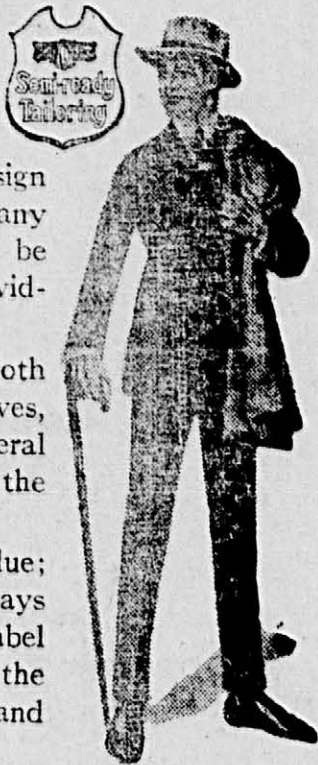
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DR CALDWELL TELLS ABOUT SOCIAL STUDY

Continued from page 1

front. We may then see, we hope, an end to the unfortunate opposition between the present wholesale neglect of the common welfare (now attended to by no set of men in particular) and the belated individualism that still devotes time and attention to mere money-making, and to private interests.

"Perhaps the best method of getting readers of McGill Daily to take an interest in the problem that is before us in our new Montreal department of Social Study and Training, is to indicate the way in which the institution of this new agency has been called for.

"It is needless to say that Montreal has been behind no other city of its age, or size, in the work of relief, in the care of the down-trodden, the unfortunate, the sick, the old, the homeless, the young, the various dependents of our modern society. The churches, Catholic and Protestant, have naturally played their part here (as elsewhere) and are still playing it in social service work. Secular agencies so-called, like the Department of Public Health, the Buildings Inspection Department, the Parks and Playgrounds Associations, the Hospitals, the Food Inspection Departments, have also been doing their work. And there are now also at work the various developments of modern philanthropy, like the Bureau of Associated Charities, the Social Settlements, the Royal Edward (for the tuberculosis problem), the Visiting Orders of Nurses, the Shawbridge Boys' Home, the Juvenile Court and so on. I disclaim any attempt at completeness. And we have had our various spasmodic but determined attempts at municipal reform, at competent and responsible city management and so on.

"Now what with all this activity, what with the present war needs and the needs of the returning soldiers, there has been an enormous increase in the number of social workers of all kinds—public, private, professional, technical, lay, clerical and so on. The consequent drain upon the general public, upon the well-disposed, upon the average person has been quite serious. And it is certainly hard, too, to see great institutions like the Montreal Hospital, the Montreal Board of Education, McGill University, and many other highly important concerns like the Bureau of Associated Charities very sadly lacking in funds. And one rarely goes to church for two or three successive Sundays without encountering appeals of one kind or another for schemes that are said to be collapsing, if help be not immediately forthcoming. We often wonder, of course, how much of our money goes to the machinery and the officials and the advertising of many so-called philanthropies, and how much to the real objects of their efforts. How for example are all the monies poured out on tax days really spent? Are they all well spent?

"Is it not becoming increasingly easy for some few well-meaning, but possibly uninstructed and misled individuals, to get together coteries in their own social sets, and then to come forth with appeals to the public that are rarely properly examined and properly accredited and properly managed? And has the public, or have individuals, a reliable memory of all they do, of all that is done in such connections? Are not many schemes born to flourish for a while and then to be turned over to a languishing official and committees, to underpaid workers, untrained workers. And these last are often prevented by the general complexity of things, and sometimes by modesty and doubts, their own modesty and doubts about their work, from begging for further help—that they and many other sensible people, are beginning to think should be a matter of the simple provision of public justice, of legislators and taxpayers.

"Would there be, in short, all this suffering and injustice and corruption, all this degradation and degeneration and vice, if the schools, the city departments, the Government, the employers, the churches, the colleges, were all doing their work properly?

"And is not a philanthropy of any kind, if we think deeply, a part or a phase of the social problem in general? And how, indeed, can anyone work at this great thing without adequate study and training? Do we allow any unqualified person to tend the sick body of the individual? Or to minister to the mind, or the soul, without adequate preparation? And why should unqualified persons work at the diseases of the body politic?

"We must all be aware, for example, that the entire distress and degeneration of our cities is put down by one resolute and interested set of human beings (the workers themselves, the artisans) to what they and the socialists call the evils of the present industrial system. By other earnest people our present degeneration and

disorganization are put down to the use, or the abuse, of alcohol, to intemperance. By others from the land. By still others to vice, to immorality, to sexual sin. By others to the imperfect housing of the working classes. By some to the feeble-mindedness of the children of abnormal or diseased parents who ought never, they claim, have been allowed to marry. Many think in this entire connection of the sad want of religion in the masses of our cities, or of the materialistic nationalism of our governments, of the failure of ecclesiastical and doctrinal Christianity. And we are all naturally talking to-day of the apparently aimless struggle for life in view of the increased cost of living and of the ruthless, materialistic, competition of the nations that has brought on the war, we say, and the thousand evils of a militarism that has simply gone mad.

"I have written these last two or three question-raising paragraphs for the precise purpose of raising the doubt whether a great deal of our tinkering philanthropy (I speak with no disrespect and with no cynicism) can indeed any longer be believed in by the supposedly intelligent men and women of to-day without the thought, or the idea, of the entire renovation and regeneration of our whole social order and of our present social methods. And I for one certainly do not believe that any single philanthropy (the reparation of a slum area for example, or the holidaying off to the country of neglected children) can, or should, be undertaken without the consideration of its relation to the rights and duties of the people in general, to city legislation, city-planning, equitable taxation and so on. Justice, in other words, and not charity is to be thought of as the doing spasmodically by some people, for some other people, what these latter ought by a just state to be enabled to do for themselves.

"How many grown men, again, to take another example, how many average working men, men who work so on, will themselves frequent church missions or social settlements, in Montreal or anywhere else, if there is any kind of patronizing air about these places, any air of the conferring of supposed benefits by supposed superiors upon supposed inferiors. Very few indeed! But working men will readily patronize and use (even paying their club quota) a Settlement like The Commons in Chicago where there is a large, first-class, weekly, debating club, for the free discussion of all social and political problems, and where the various single schemes of the Settlement are seen in their relation to the city, the country, the shop, the family, the school and so on. I know perfectly well that many working men regard settlements and churches as interesting enough philanthropies in their way run by well-meaning "up-town" people who know little about the real life of the people, and who do not seriously propose to share it with them, or to change it. I will return to this point, however, in a subsequent article upon Social Settlements merely remarking here that many settlements in the past have been served to show leisure-class people, and students, how little they really know about the lives of working people. The latter are often morally better, kind to each other, having more real joys and more real sorrows, than the people, who sometimes think of "uplifting" them—to one-sided perhaps, merely literary, conceptions of education and culture.

"The immediate occasion then for the existence in Montreal of a bureau of Social Study and Training, in connection both with McGill and the city, is the presence here (as elsewhere) of an increasing number of social workers who all feel that the reformation of society is a problem which they cannot, any longer, face from the point of view of the many, single, imperfect solutions in which the people themselves do not really believe as a whole. I can prove this statement from even the Montreal Star report of the annual meeting of the Montreal Charity Organization Society. We ought all to know that charity organization is one of the most important movements of modern times, that it is practically the effort to correlate the efforts of all the existing charitable schemes of a city so that there shall be no overlapping, and that every charity case shall go at once to the appropriate relieving agency. I shall return to this great work in my next article as typical of modern philanthropy in general. Almost the first thing said in the last yearly report of the C. O. Society is that about the half of the relief cases in the month of April were illness cases, the chief disability being tuberculosis. That is to say, charity workers, so far, simply cannot get on without city hospitals and city doctors and boards of health and so on. These are all matters of modern social justice, if medical attendance in the near future is going to be socialized—doctors becoming public servants, responsible to the community for the health of sections of the community.

"Further on in this same C. O. report we are told by Mr. Dexter, one of our most accomplished and competent city workers, that what the modern Charity Organization is aiming at is not the temporary relief of distress but the "furnishing of the community with a body of trained workers in the art of family rehabilitation." But family rehabilitation is obviously a thing that transcends the limits of even the most constructive charity organization as such. It is "family rehabilitation" that is soberly put forward by the greatest sociologists and pathologists and psychologists of to-day as the "one effective and permanent cure" not only for pauperism, but for all sorts of social degeneration and degradation. The family is, we can see, and we know (the most of us) the seed plot of all the virtues both individual and social. It is society in miniature and there is no person without its influence. The Juvenile Court reformers, for example, are also working through the family, and so are the various home-finding associations that abound all over the states of the American Union. So do the Insanity Commissioners of Scotland and of other countries—in the placing of mild "defectives" in families and family groups, where the various practices of family life (table manners, parlour games and so on) are used to help them back to normality and to effective personality. It is the family idea that has suggested the "cottages" that make up the modern asylum for the insane. The principal of any school who knows his profession also works through the family—for the better understanding and disciplining of his pupils. The church and religion also work in their own high way for the elevation and the "rehabilitation" of family life.

"But how can all these workers and all these agencies work effectively at the "rehabilitation" of the family, and of the life of the citizen, without a serious study of the various practices and ideals of mankind in regard to the family in its relation to the social organization as a whole, and without a practical knowledge of the life of the family in the modern city?

"A school of Social Study and of organized Social Service has become in short a necessity not only for Charity Organization workers, but for the servants and the students of all philanthropic and ameliorative agencies. And as for the connection of such a school with McGill—I may instance the remark made to me lately at Shawbridge by the new Director of the Boys' Home there, a man of great knowledge and experience in the working of social and reform schemes of all kinds. This new Director told me that one of the first things he looked for in Montreal on coming here from the great life and activity of the United States, was help at McGill in his important work of the building up of society through the reformation of the life of the young offender—in connection, I mean, with the other reconstructive and educative agencies of our city.

"Again, during the last two years my colleague, Professor Dale, has had a Saturday morning Social Workers' Conference, a purely voluntary and experimental affair for which he deserves the thanks of the University and of Montreal. Though this conference of men and women from different social services he has interested people both inside and outside the university in the need of a new kind of knowledge, a new kind of instruction—the outlook of the intelligent social worker of the time. As a professor of Education he found that this constructive knowledge was not being provided by any other single social agency of Montreal—such as the Settlements, the Charity Organization offices, the Y.M.C.A., the Red Cross societies, the Hospitals with their Social Service departments. The teacher of to-morrow too, he found, could not any longer remain ignorant of this new knowledge of the making of citizens.

"I have myself, too, for years given to some of my philosophy students (in Moral Philosophy and Applied Ethics) both a theoretical and a practical knowledge of the ethics of social reform, the outlines of Sociology in fact. This work has always been followed with interest by students from the Associated Theological colleges, by some of the heads of the different Y.M.C.A.'s, and by other persons interested in reform or anxious to do something useful with their lives. I can think of one well-known Y.M.C.A. leader (now abroad with the troops) who took his M.A. work along the line of a thorough study of the modern charity problem. All such students along with students in the Political Economy department, and elsewhere, now require, more opportunity for such organized, and supervised, study of the city and the problems as will be afforded by the new Director of the School of Social Study and Social Service.

"One of the first things that Mr. Falk, the Director of the new school of Social Study and Training, will do will be to take up quarters (with a secretary) in some central portion of the city where he will be in active touch with the different representatives and officials of the various philanthropies and social agencies of Montreal. He will enable such representatives to co-operate with each other

so that there will be no overlapping and no waste of effort. He will be able through his knowledge and experience, and through the collection of statistics the institution of common reference libraries, to place before social workers of all kinds the information and help they best seem to need. He will probably arrange with different head-workers and secretaries to set forth in their own offices and buildings the conclusions to which their work has led them. He will be able to interest and help the many people of the city who are really anxious to do something permanent and effective in the way of social amelioration, by showing them the most needed things and how to spend their time and their efforts. Short courses by McGill professors and others will probably be arranged for by him—not necessarily in McGill, but downtown and in the form in which the information will be most useful. And above all things his efforts will be devoted in the main to the training of students who think of devoting their lives or their leisure to social work.

"It remains to add in this first article, that McGill through her Principals and her Faculties and her Governors has long been thinking about this new need of real social service on the part of the University, in connection with the many willing benefactors and workers of the city, and in connection with the crying need of a reform of our social conditions. We are none of us content with the way in which things seem to have been going to the bad—out of and beyond the control of existing agencies. On the University of to-day is there developing more and more the duty of turning out men and women who can contribute not merely to the world of knowledge as such (an imperative enough necessity for any society) as far as it goes, but to the upbuilding and the guiding of the environment and the country in which it finds itself. It is from this environment that it derives its support, and it is this environment that it must seek to serve.

"The era following the declaration of Peace is naturally the time for which we are all now preparing. The inspiration of working as we may in this new world that will have cost so much, is about all that the most of us now want for the rest of our lives.

"Director Falk comes to Montreal after a fine training and experience in England and in Canada. He was recently Secretary of the Social Service Council of Winnipeg, where he accomplished much good work. He recently rendered valuable service at Halifax. He is a nephew of Arnold Toynbee, the founder of Toynbee Hall in London, the parent of all the Social Settlements of England and America. Toynbee, of course, was inspired (like many other prominent Englishmen) by his social conception of life and personality by T. H. Green, the celebrated Oxford Idealist and Professor of Moral Philosophy—a fact that of itself shows the connection of the social movement in Britain with the universities. I shall speak of this last consideration in a subsequent article.

"It is a welcome sign of the times that our French fellow-citizens have recently set on foot, through Laval and the new Laval School of Sociology, a department of Social Study and Social Service similar to our McGill enterprise. It begins its work this winter, and like McGill contemplates a two-years' diploma course, fitting men and women for positions as social workers. It is to be hoped and believed that both schools will work in harmony and in common effort for this city and for Canada. In a Gazette article (last July) on the magnificent pamphlet of M. Ferdinand Roy of Quebec and Laval, forecasting the ultimate, triumphant, attitude of French Canada in the war, I expressed the idea that we French and English would soon be compelled into common action in regard to the social problem of Canada to-day—with the incoming thousands who care nothing about our religious and racial differences in the past. I am not one of those who think that the coming social era, or the coming social work of all the countries after the war, can dispense for a moment, either in theory or in practice, with the work of the existing churches—Anglican, of course, with the work of the various free religious movements of to-day.

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NOTICES

Annual Board Meeting.

A meeting of the Annual Board will be held on Wednesday evening, at 7.30 o'clock, in the Faculty room of the R. V. C.

The representatives from R.V.C., Arts, Science, Medicine and Law are asked to be present.

Representatives to be Elected.

The junior years of R.V.C., Arts, Science, Medicine and Law have each to elect their representatives to the Annual Board.

Three representatives each from R.V.C., Arts, Science and Medicine, and two from Law to be chosen.

Arts '20 Meeting.

There will be a meeting of Arts '20 this afternoon, at 4.15 o'clock in the smoking room of the Arts Building. Every member of the class is especially requested to be present as there is important business to be discussed.

Meeting of Med. '23.

There will be a meeting of First Year Medicine to-day after the lecture on Biology. There will be an election of officers.

An important meeting of Medicine '19 will be held on Wednesday, Nov. 20, at 5 p.m., in Lecture Room A, New Medical Building. All members are kindly requested to attend.

J. M. GIBBON SPOKE TO ALUMNEA SOCIETY

Continued from page 1
which was largely sung or recited; but now that poetry is read silently, rhyme is not so essential.

Lines of irregular length are the mark of an unskilled craftsman, and they belong to a transition period. T. S. Elliott and C. Aiken belong to this class. The latter is rather a critic than a defender of free verse. Two of his poems were read, "Disenchantment" and "Antwerp."

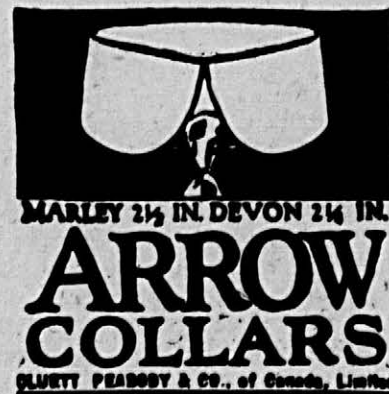
Rhyming poets become accustomed to their fetters and shudder at free verse, though often the vers libre is more musical than that which conforms to the set rules. Sarah Teasdale, who has written a number of love songs, has attempted only one in vers libre, but that one is among the most skillfully executed of her collection.

Constance Lindsay Skinner, who was born in British Columbia and brought up by a tribe of Indians, has attempted to translate some of the Indian spirit into free verse. She has succeeded in making some fine verse which is well exemplified in "The Song of the Search." Two short selections from Bliss Carman's "Sappho" were read.

The Canadian output has been considerable, but there have been as yet only minor poets. No strong, vigorous voice has made itself heard, though there is considerable charm in the work of many Canadian poets.

Arthur Stringer is a lyrical poet of no mean order. One of the best of his poems is "One Night in the North-West." He gives the impression of sincere emotion in "Autumn."

The twentieth century poet who uses polished vocalization is forced to repeat what has been said before, and it is for this reason that the modern writers tend to abandon the rules of form and expression. The bearer of messages cannot be fettered. What would the Songs of David be if written in rhyme? Job had many grievances which would never have been expressed had he been compelled to use only the sonnet form. Rules and fetters are passing into the realms of history, and the moderns are being left free to follow their natural tendencies.



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WATER POLO MEN!

All men who can swim are requested to turn up for practice at the Y.M.C.A. tank, at 5 o'clock this afternoon. As water polo is the only sport taken up this term, it is hoped that a large number will turn up for practice, and so ensure the success of the team.

Last year's team failed through lack of support, and it is to be hoped that the same may not be said of this year's team.

UNCLAIMED LETTERS.

The following list of unclaimed letters has been issued by the Registrar's office:—

Alexander, Dr.
Anderson, Harold V. (2).
Ashwell, Ewart L.
Black, 2nd Lieut. John B.
Binet, Mr. Jean F.
Commanding Officer S.A.T.C. Unit.
Campbell, Miss Olive (paper).
Cotton, Dr. F. G. (book).
Cotton, Dr. James.
Franklin, Mr. James.
Gardiner, J. S. (2).
Grag, Mr. A. M.
Hamot, Mr. Dr. L.
Hanson, George Fulford.
Hedges, Miss.
Henderson, Miss Florence.
Henderson, G. H. (2, one addressed Prof.).
Job, Mr. Robert.
Kocky, Mr.
Laval, Mrs.
Lloyd, James E. (2).
MacGregor, Ronald G. (1 letter, 2 papers).
McGillivray, Rev. C. R. (1 paper, 1 book).
McGregor, Mr. W.
MacLeod, J. J.
McLevi, C. H.
Melvin, Dr. G. G.
Mitchell, W. McGregor (1 paper, 1 letter).
Moshier, Mr. Wilfrid D.
Read, W. W.
Thompson, Mr. H. H.
Turner, E. S.
Wilson, George.
Zollman, Miss Alice M.

The Registrar would be glad if students, or others, who know the present address of any of the above named, would notify him of the same.

R. V. C. NOTES

Class Meeting, 1922.

There will be a meeting of the first year on Tuesday, Nov. 19th, in the Mathematics Room, at one o'clock. The business is the election of officers for the session 1918-19—President, vice-president, secretary-treasurer and rep. vice-president.

1920.

There will be a class meeting of the third year on Tuesday, at one o'clock, in the common room, to elect representatives for the Annual Board.

GRADUATE SCHOOL IN CHEMISTRY.

Session 1918-1919.

The lectures on special fields of Chemistry open to members of University Staff, as well as to the Graduate Schools in Chemistry and Physics, will begin on Tuesday, Nov. 19th, at 5 p.m. when Dr. Harding will give the first lecture on "Tautomeric Organic Compounds."

Unless notified to the contrary these lectures will be delivered as follows:

"Tautomeric Organic Compounds"—Dr. Harding, Nov. 19, Nov. 26, Dec. 3, Dec. 10.

"Laurin and Pyrimidin Bodies"—Dr. Rutman, Dec. 17, Jan. 7, Jan. 14, Jan. 21.

"Bases of the Organic Dyes"—Dr. Kriebel, Jan. 28, Feb. 4, Feb. 11, Feb. 18.

"Fundamental Atomic Weights"—Dr. Skirrow, Feb. 25, Mar. 4, Mar. 11, Mar. 18.

"Atoms, Valence and Isotopes"—Prof. Evans, Mar. 25, Apr. 1, Apr. 8, Apr. 15.

"Quantum Theory in Physical Chemistry"—Mr. Maass, Apr. 22, Apr. 29, May 6, May 13.

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